



# How to deal with depression

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

On behalf of our AMAU Academy team, we would like  
to present to you these compiled notes that we have  
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team  
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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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## Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**



رضي الله عنه | RadiAllahu ʿanhu  
**May Allah be pleased with him**

# Introduction

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*Chapter One*



Depression has become widespread in the 21st century. Therefore, it is incumbent upon Muslims to know what depression is Islamically, what causes it, and its cure.

Allāh ﷻ is the most aware of His creation.



أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

**Doesn't the one who created know, and he is the most subtle, the one who is aware of everything.**

Surah Al-Mulk: 14

Allāh ﷻ knows the nature of his servants when it comes to matters related to sadness, grief, and anxiety.

Allāh ﷻ says:



وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

**“a cure for what is in the hearts.”**

Surah Yūnus: 57

Depression varies in terms of severity and type. In fact, the clinical word for depression in Arabic, Al-Ikti-ab, is not used in the Qur'an.

AL-HAZAN

Allāh ﷻ told us in the Qur'an:

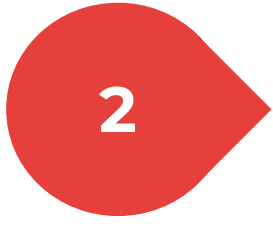


وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

**They said all praises to Allāh , the one who caused our grief to go away. Indeed our Lord is forgiving and appreciative.**

Surah Faatir:34

Al-Hazn is used for sadness related to the past and we can also derive from the verse that grief will eventually fade out and in Paradise, there is no grief at all. This in itself lifts a person's heart up because there is a way out for the people struggling. The evidence for that is the saying of Allāh ﷻ:



وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

**They said all praises to Allāh , the one who caused our grief to go away. Indeed our Lord is forgiving and appreciative.**

Surah Faatir:34

Al-Ghafoor is the one who is forgiving. One of the greatest causes of grief is sinning and one needs to repent to Allāh so that He can take away the grief from their hearts.

Al-Shakoor is the one who appreciates the efforts of His servants and this gives the servants certainty that they will be rewarded if they come up with sincerity in their deeds and act according to the sunnah of the Prophet ﷺ.

AL-HUZN

Allāh ﷻ told us in the Qur'an:

1

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ  
and he turned away from them and he said, oh my sorrow over Yusuf. And his eyes became blind from Al-Huz (from the severe grief that he suffered) and he was concealing it (he was keeping it within himself).

Surah Yusuf: 84

Al-Huzn is much more severe than Al-Hazn, so much so that it caused Yaqoob عليه السلام to lose his eyesight. This shows that a person’s sadness and depression can cause severe physical and mental pain



# Terminologies

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*Chapter Two*

## AL-GHAMM

Al-Ghamm is used for sadness related to the present. It is also used for something that is very severe, life-threatening, or life-changing. The evidence for this is the statement of Allāh ﷻ:

1

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

**So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness).**

Surah Al-Anbiya: 88

When Yunus عليه السلام was in the belly of the fish, he made Du'a to Allāh and Allah answered his Du'a and saved him from his distress. This shows that making Du'a is a major way to relieve your sadness and depression.

## AL-HAMM

The Prophet ﷺ said :

1

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ

**O Allāh, I seek refuge with you from Al-Hamm and Al-Hazn**

Sahih Al Bukhari 2823

Al-Hamm indicates being preoccupied with something which is yet to happen i.e. anxiety over the future. Nevertheless, being mentally occupied does not necessarily mean the person is sad. It could be looked at in a positive light like the Hadith of the Prophet ﷺ:

2

"مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ"

**“Whoever is concerned about the Hereafter”**

Sunan al-Tirmidhī 2465

## AL-YA'S

It means despair. Allah uses this in the Qur'an when Yaqoob عليه السلام said to his sons:

1

يَبْنَیْ أَذْهَبُوا فَتَحَسَّسُوا مِنْ یُوسُفَ وَأَخِیْهِ وَلَا تَأْیَسُوا مِنْ رَّوْحِ اللَّهِ ۚ إِنَّهُ لَا یَأْیَسُ مِنْ رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

**O my sons, go out and look for Yousuf and do not despair of relief from Allāh. No one despairs of relief\* from Allāh except from the disbelieving people.**

Surah Yusuf: 87

**\* Rowh is relief form Allāh**

DHEE’QU AS-SADR

This is the feeling that one gets as if their chest is being compressed and squeezed.

Allāh ﷻ said in the Qur'an:

1

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

**We certainly know that you feel your chest to be constricted by what they say (Because of what they say).**

Surah Al-Hijr: 97

This shows how a person feels when they are deeply worried and saddened and the opposite of this is Inshirahu As-Sadr.

2

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

**Have we not opened up your chest.**

Surah Ash-Sharh: 1

Allāh ﷻ said:

3

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

**And whomsoever Allāh wills to guide, He opens his breast to Islām; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not.**

Surah Al-An'am: 125

Allāh ﷻ describes the people whom He guides as if their chests are free. As for the misguided people, their chests are described as being constrained in a state of despair.

AL-ASAF

Allāh ﷻ says in the Qur'an:

1

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ

**And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.**

Surah Yusuf: 84

This is a word for sorrow. It's often used when a person cries out and says Ya Asafa “O My Sorrow” to describe their suffering.

FARAGH AL-QALB

Faragh Al-Qalb means to have an empty heart. The scholars of Tafseer have mentioned that the meaning of an empty heart is that it is empty from everything except the thing which is causing depression.

The evidence for this is the saying of Allāh ﷻ:

1

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۚ إِن كَادَتْ لَتُبْدِيَ بِهِ ۖ  
لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

**And the heart of the mother of Mûsâ (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.**

Surah Qasas: 10

Some scholars mention that the emptiness in her heart implies she had nothing but concern for Musa عليه السلام. Nevertheless, Allāh saved her from exposing what she had done and made her heart firm. This shows that Allāh is the one who brings solace and comfort to the hearts.

Depression is a matter of the heart and soul, and Islam came to remove people from sadness and depression. There is a difference between a healthy sadness which makes one cry for the sake of Allāh and a sadness which paralyses and leaves one empty from inside. Our Messenger ﷺ felt grief and sadness when his own people rejected him and also in the Year of Sorrow.

The Prophets and Messengers experienced sadness and sorrow and it is normal for a person to worry about things in the Dunya, but one should have a healthy type of anxiety and place their trust in Allah.

This is mentioned in some of supplications:

2

"وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا"  
**“and do not make this worldly life our greatest concern”**

Sunan al-Tirmidhī 3502

# Means of Combating Depression

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*Chapter Three*



## 1 Knowledge

The statement of Allāh ﷻ about Yaqoob عليه السلام :

- 1 **قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ**  
**He said I only complain of my grief and my sorrow to Allāh and I know from/about Allāh what you do not know.**  
 Surah Yusuf: 86

One should seek refuge in Allah from their sorrow and grief just like the Prophet Yaqoob عليه السلام.

The more a person knows about Allāh, His names, and His attributes, and the religion of Islam, the more their heart will find peace. An example of this is when Ibrahim عليه السلام asked Allāh:

- 2 **وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أُولَٰمُ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ ۖ إِنَّكَ تَمَّ أَجْعَلُ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ آدَعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ**  
**And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."**  
 Surah Al-Baqara: 260

Allāh ﷻ also said:

- 3 **وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ**  
**Whoever has Taqwa of Allāh , Allāh will make for him a way out.**  
 Surah Talaq: 3

Whoever comes with the Taqwa of Allāh, Allāh will make a way out of hardship and grief for them. Therefore one should purify their intentions, follow the Sunnah of the Prophet ﷺ, and leave the rest to Allah.

## 2 Making the Hereafter your main concern and remembering the reality of the Dunya.

This is one of the greatest means of combating depression. Don't allow yourself to be fooled into thinking that this world will last forever, no matter how bad the issues are; this life is temporary

Allāh ﷻ said:



1

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى

**It will be as though on the day that they see it (Day of judgement), they had not remained in this world except for an evening or (a part of the) morning.**

Surah An-Naz'iat: 46

‘Abdullāh ibn Mas‘ood رضي الله عنه said that the Prophet ﷺ said:

2

"مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِدًا هَمَّ الْمَعَادِ كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهِ هَلَكَ"

**"Whoever focuses all his concerns on one thing, the Hereafter, Allāh will relieve him of worldly concerns; but whoever has disparate concerns scattered among a number of worldly issues, Allāh will not care in which of its valleys he dies."**

Sunan Ibn Majah: 4106

Some of the scholars considered this Hadith to be reasonable and some of them considered it to be weak. However, it's clearly supported by other Ahadeeth and the texts of the Qur'an and the Sunnah, which generally support the idea that if you put your concern in the Hereafter, Allāh will take care of your Dunya concerns. Moreover, it is normal to have concerns about the Dunya and go through difficulties as the Dunya is a place of tests.

Allāh ﷻ said:

3

لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلٍ

**"In order to test which of you is best in deeds."**

Surah Al-Mulk: 2

One should make the Day of Judgement their main focus and think about how to enter Paradise without any accounting. That is the biggest achievement one can attain.

### 3 Supplication

Making Du'a is a win-win situation because we either benefit immediately or sometime in the future, but the key is to learn the correct way to make Du'a. One needs to know the etiquettes and times when a supplication is more likely to be accepted.

These can include the fasting and the travelling person, the last third of the night, the last period of Friday, the time when rain falls, and while prostrating in prayer just to mention a few.

Some of the supplications which deal with sadness, depression, grief, and sorrow which the Prophet ﷺ used to make include:

1

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ

**O Allāh! I seek refuge with You from worry and grief, from helplessness and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.**

Sahih Al Bukhari 2823

2

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِيَّ حُكْمُكَ ، عَدْلٌ فِيَّ قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَنُورَ صَدْرِي ، وَجَلَاءَ حُزْنِي ، وَذَهَابَ هَمِّي

**O Allāh , I am Your slave, son of Your slave, son of Your handmaid, my forelock is in Your hand (i.e. You have total mastery over me), Your command over me is forever executed and Your decree over me is just." I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my bosom, and a departure for my sorrow and a release for my anxiety. Note: Allāh will take away the anxiety and sorrow out of the heart of him who recites this supplication, as mentioned in this hadith by our prophet (may the peace and blessings of Allāh be upon him)**

Mishkat al-Masabih 2452

One thing to note about the final Du'a is that it is said from the point of view of a man. So if a woman wants to say this Du'a she can either use the Du'a as is, or change a few of the words to match her feminine point of view.

From the Du'as that are authentically reported from the prophet ﷺ:

1

لِلَّهِمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ

**O Allāh , it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.**

Abu Dawud 5071

Turning back to Allāh and knowing that everything is in His hands keeps us certain that Allāh will do good for us if we come with the right intentions and actions.

The Hadith of Ibn Abbas ؓ regarding the statement of Allāh ﷻ:

2 {حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ} قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالُوا {إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ} فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ}

{Allāh is sufficient for us and what an excellent disposer of affairs} Ibrahim عليه السلام said it when he was thrown into the fire and Muhammad ﷺ said it (when they said) {Indeed, the people have gathered against you (in the battle of Al-Ahzaab) so fear them but it only increased them in faith and they said“ Allāh is sufficient for us and what an excellent disposer of affairs” }

Riyad as-Salihin 76

One can keep saying this phrase in times of difficulty and uncertainty. This is a powerful phrase which the scholars mentioned great virtues about.

4 Patience

The Prophet ﷺ said:

1 "عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ"

“Wondrous is the affair of the believer for there is good for him in every matter and this is not the case with anyone except the believer. If he is happy, then he thanks Allāh and thus there is good for him, and if he is harmed, then he shows patience and thus there is good for him.”

Sahīh Muslim 2999

Everything that happens to a believer is good, including his sadness and grief. Being patient in times of difficulty and showing gratitude in times of ease is what the believer is supposed to do.

As for Patience, it is divided into three:

- 1 Patience in doing good deeds
- 2 Patience in keeping away from Sins
- 3 Patience in the face of difficulties and hardships that have been decreed

5 Recognising your blessings

Looking at those who are given fewer blessings than us should make us feel content. Allāh chose us to be Muslims from all the people around the world, and made us from the people of Tawheed, which is the greatest blessing, from a sea full of sects and misguidance.

One should also help his brother in faith who is in similar or worse condition because the Prophet ﷺ said:



1

"وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ"

**"Allāh helps the servant as long as he helps his brother."**

Sahīh Muslim 2699

Abu Huraira رضي الله عنه said that the Prophet ﷺ said:

2

عن أبي هريرة قال: قال رسول الله ﷺ: انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ؛ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ مَتَّفِقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ. وَفِي رَوَايَةِ الْبُخَارِيِّ: إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ.

**Look at those who are less than you (i.e in a worse place than you) and do not look at those who are above you and this is more likely that you will not reject (or you will not look down upon the blessing of Allāh that is upon you. This hadeeth is agreed upon (by Bukhari and Muslim). And this was the wording of Imaam Muslim. And in the wording of Al-Imam Al-Bukhari: If one of you is going to look at those who are given more in terms of wealth and the way that Allāh has created them with (and the attributes that Allāh has created them with), then let a person look at those who are underneath him.**

Sunnah.com Book 16, Hadith 2

## 6 The stories of those who came before. Particularly, Ayyub عليه السلام, Younus عليه السلام, and Muhammad ﷺ

Allāh ﷻ said:

1

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ \* فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

**The companion of the fish (Younus), he went in a state of anger and he believed that Allāh will not cease him for what he had done and he called out in the darkness (after he had been swallowed by the fish) saying "There is no god worthy of Worship but you O Allāh , exalted you are, indeed I am from those who have oppressed myself." We answered him and we saved him from his distress and we will save every believer the same way**

Surah Al-Anbiya: 87-88

*\* Du'a to learn*

One should ponder over the story of how Allāh saved Younus عليه السلام from the belly of the fish when he called out to Allāh in anxiety and distress.

As for Ayyub عليه السلام, Allāh ﷻ said:

2 وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ \* فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

**Ayyub when he called out to his Lord, indeed I have been touched by harm and you are merciful of those who show mercy. Allāh said we answered him and we removed that harm (that afflicted him) and gave him his family and equal to them with them as a mercy from us and a reminder to the worshippers.**

Surah Al-Anbiya: 83-84

One should also show patience and be steadfast like Ayyub عليه السلام.

## 7 Enjoy the link that you have with Allāh at the time of difficulty.

If a person utilizes his time when he feels down properly, he can become closer to Allāh. During this time, the slave begs and cries to Allāh to make his situation easier and thus gains closeness to Allāh. For example, Allāh ﷻ tells us that Yaqoob said:

1 قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

**He said, I only complain of my grief and sorrow to Allāh and I know from Allāh that which you do not know.**

Surah Yusuf: 86

## 8 Faith in the decree of Allāh

The following Hadith mentions the condition of the believer is mentioned and how amazing it is.

Abū Hurayrah رضى الله عنه narrated that the Prophet ﷺ said:

1 الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِذْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ.

**A strong believer is better and is more beloved to Allāh than a weak believer, and there is good in both. Seek that which gives you benefit, and seek help from Allāh and do not feel helpless. If anything affects you, don't say: If only I had done such-and-such, it would be like this and that, but say: It is the decree of Allāh and He does what He wills; for saying 'if only' opens up the actions of the devil."**

Sahih Muslim 2664

When someone struggles with what Allāh has decreed for them, they work towards having contentment with Allāh 's decree. One should not say statements which lead to Kufr during these times. Rather, they should say statements which are pleasing to Allāh and remain patient.

## 9 Thinking about the relief of Paradise

Imām Aḥmad was asked:

- 1 متى يجدُ العبدُ طَعْمَ الرَّاحَةِ؟  
"When will a person find rest?"

He replied:

عند أولِّ قَدَمٍ تَضَعُهَا فِي الْجَنَّةِ  
When you take your first footstep in Paradise.

When a Muslim looks at the trials of the Hereafter, and ponders over the reality of the Hellfire, they should crave Paradise and the peace and tranquility that comes with it.

Allāh ﷻ said:

- 2 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ  
“And they will say: Praise be to Allāh , Who has kept away from us all ‘causes of’ sorrow.”  
Surah Fātir: 34

They will not fear something which is yet to come, nor will they grieve over what has passed. When looking at how temporary the worldly life is, one can hope for the better in the Hereafter.

Allāh ﷻ told us:

- 3 حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ؟ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ  
“Until, ‘even’ the Messenger and the believers with him cried out: When will Allāh ’s help come? Indeed, Allāh ’s help is ‘always’ near.”  
Surah Al-Baqarah: 214

The Muslim clings to the hope of entering Paradise as a means to keep themselves steadfast. This is used in the Qur'an where Allāh reminds the believers of what awaits them especially in the Makki Surahs when they were being being tortured by the pagans .

## 10 Don't let your feelings stop you from doing good deeds.

Some people fall into Haram and this way, they lose both the good of this world and the next; when they become depressed, they stop doing good deeds. If they were to realise that hope and relief is from Allāh, this would have prevented them from doing so.

Shiekh Al-Islam Ibn Taymiyyah said:



1

وَكَثِيرٌ مِّنَ النَّاسِ إِذَا رَأَى الْمُنْكَرَ ، أَوْ تَغَيَّرَ كَثِيرٌ مِّنْ أَحْوَالِ الْإِسْلَامِ : جَزِعَ وَكَلَّ وَنَاحَ ، كَمَا يَنُوحُ أَهْلُ الْمَصَائِبِ ؛ وَهُوَ مَنَهِىٌّ عَنْ هَذَا؛ بَلْ هُوَ مَأْمُورٌ بِالصَّبْرِ وَالتَّوَكُّلِ وَالثَّبَاتِ عَلَى دِينِ الْإِسْلَامِ ، وَأَنْ يُؤْمِنَ بِأَنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ، وَأَنَّ الْعَاقِبَةَ لِلتَّقْوَى ، وَأَنَّ مَا يُصِيبُهُ فَهُوَ بِذُنُوبِهِ ؛ فَلْيَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ، وَلْيَسْتَغْفِرْ لِدُنْبِهِ ، وَلْيَسْبِّحْ بِحَمْدِ رَبِّهِ بِالْعَشِيِّ وَالْإِبْكَارِ " انتهى من "مجموع الفتاوى"

Many people when they see something evil or the situation of Islaam and the muslim change, this person starts to wail and grief like the people who used to wail when there was a calamity before and the person has been perevented from doing this (prohibited), rather the peroson is commaded to be patient and to rely upon Allāh and to be form upon the religion of Islaam and to belive Allāh is with those people who have Taqwa and those who strive for excellence and that the end result will be for the people of Taqwa and whatever happens to this person happens it happens because of their sins. So, let this person be patient for the promise of Allāh is the truth and let this person seek forgiveness for their sins and let the person praise Allāh and declare Allāh to be free of anything imperfect and to praise him in his perfection in the evening and in the mornings.

Majmoo' Al-Fatawa 18/295

## 11 Seek Allāh's help through patience, prayer and the recitation of the Qur'an

Allāh ﷻ said:

1

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

**"O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient."**

Surah Al-Baqara: 153

and the statement of Allāh ﷻ:

2

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

**"O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers."**

Surah Yūnus: 57

These verses show the importance of seeking a cure through patience, prayer and the recitation of the Qur'an.

## 12 Consider prophetic medicine (as well as regular medicine)

The Prophet ﷺ said:

- 1 **التَّلْبِينَةُ مُجَمَّةٌ لِفُؤَادِ الْمَرِيضِ ، تَذْهَبُ بِبَعْضِ الْحُزَنِ**  
**Talbina gives comfort to the aggrieved heart and it lessens grief.**  
 Bukhari 5101, Muslim 2216

Talbina is made with barley flour. It is mixed with water and put on a fire or heated for about 5 minutes and gets added to a cup of milk. One can add a bit of honey to it as well. The internet has a lot of resources on how to make Talbina

As for regular medicine, then the Prophet ﷺ said:

- 2 **تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاحِدٍ الْهَرَمُ**  
**Make use of medical treatment, for Allāh has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age.**  
 Sunan Abi Dawud 3855

The prophet ﷺ encouraged us to seek medicine. This shows the permissibility of using medical treatment if needed. One should not rush to something without looking out for what islam has to offer first.

Professional help is also a potential avenue and from the means that Allāh has placed. It's not against Islam for someone to take medication but one should take the most beneficial medications that have the least side effects.

## 13 Remembering the forgiveness of your Sins

We should remember that our Sins are being forgiven when we are in this state as the Prophet ﷺ said:

- 1 **مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُّهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ**  
**The Prophet (ﷺ) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that."**  
 Sahih Al Bukhari 5641, 5642

For a person to know that their Sins are being forgiven while they are in a state of sorrow and misery should uplift their hearts.

## 14 Adhkar and dedication to worship

The general act of remembering Allāh in all times and dedicating oneself to doing acts of worship can be a great means to combat depression.

Allāh ﷻ said:

1

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ \* فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ  
السَّاجِدِينَ \* وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

**We certainly know that your chest feels constricted by what they say. So praise the Perfection of your lord and be from those who prostrate and worship your lord until death comes to you.**

Surah Hijr: 97-99

One should continue to praise and exalt Allāh, and increase in acts of worship, so that they may die in that state.



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